

The Principia.

First Principles in Religion, Morals, Government, and the Economy of Life.

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The Principia

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PROSPECTUS.

Our object, by this publication, is to promote pure religion, sound morals, Christian reforms; the abolition of slaveholding, caste, the rum-traffic, and kindred crimes—the application of Christian principles to all the relations, duties, business arrangements, and aims of life;—to the individual, the family, the Church, the State, the Nation—to the work of converting the world to God, restoring the common brotherhood of man, and rendering Society the type of heaven. Our text book is the Bible; our standard, the Divine law; our expediency, obedience; our plan, the Gospel; our trust, the Divine promises; our panoply, the whole armor of God.

Editor friendly, please copy, or notice.

THE THEOLOGIES AND THE REFORMS.

NUMBER ONE.

The relation between *Theology* and *Reform* seems coming up for investigation, in defiance of the dogma that dogmas have no practical value.* Even the propagators of that faith are wont to illustrate it by their marked solicitude to eradicate one set of dogmas and substitute another in its stead.

The professional guardians of the old creeds have in so many instances discountenanced reforms, and so many of the champions of reforms have attempted to make reprisals by decrying the old creeds, that lookers on are likely to take for granted that there is an irreconcilable antagonism between them, and to conclude that if any theology be favorable to reforms, it must be some one of the newest type. But there are others who more than suspect that a strict inquiry would prove such conclusion a mistake, and that there has been some awkward cross-firings between the two parties.

It would be strange if all theologies were alike, in their moral influence, or were indifferent in their practical bearing on proposed reforms. Stranger still would it be if the comparative bearing of rival systems should be understood correctly without patient inquiry.

Suppose then we try the experiment of propounding a number of the contested questions respecting reforms, and of inquiring what the different theologies known among us have to say concerning the problems thus propounded, and the proper disposition of them.

I. CONSERVATISM†.—RADICALISM. Conservatists, in respect to the prominent reforms of the day, (as Temperance and Abolition), are those who are either for letting things alone—"taking the world as it is" and leaving it there; or else for adventuring reforms only in the most cautious manner conceivable, taking care not to run into ultraisms and extremes, by demanding more than society would be likely to accede. —Radicalist, on the other hand, are those who insist that the axe must be laid, at once, at the root of the tree, that the evil must be removed, root and branch, that the standard of reform must be that which is demanded by original, fundamental, irrepealable, unchangeable right, and by the depths of declension from it.

* Indications in this direction have been increasing for years; and since these papers have been planned, a distinguished philanthropist and reformer has publicly taken the ground that the friends of temperance, of peace, and freedom, can have "no permanent or extensive success," until "the current religion," "book-religion," shall have been "supplanted by the religion of nature."

† "CONSERVATISM" is "the desire and effort to preserve what is established."—Webster. It is praise-worthy to be conservative of that which is good and beneficial, but blame-worthy to be conservative of that which is evil and hurtful. The latter is the conservatism of which we here speak.

§ "RADICAL—from *radix*, root. Pertaining to the root, or origin; original, fundamental," as a radical truth, or error."—Webster. A radical reform is a thorough reform, as radical cure is a thorough cure.

Now, the question is, which of the known theologies favors the conservatists? Which of them favors the radicals?

Take notice—we said "theologies"—not *theologians*. A wide distinction is often to be observed between these.

Very evidently, the theology that sets up the most rigid standard of rectitude, so rigid as to be popularly accounted repulsive, stern, and impracticable, in its requisitions; the theology that draws the darkest picture of human corruption, depravity and wickedness, as in contrast with that high standard, will instinctively demand the most radical reform. On the other hand, the theology that is less exacting in its requisitions, that allows a wider margin for inadvertent or incidental variations, the theology that repudiates dark pictures of human corruption and depravity, and conceives of mankind as being but a slight remove from original purity and rectitude, needing only a little cultivation and improvement to make them what they ought to be, would naturally content itself with seeking only those slight changes which it would conceive the nature of the case to demand. Radical reforms it would regard as fanatical, extravagant, impracticable, unnecessary.

It may be said that there is a class of reformers who believe *society* to be radically corrupt and therefore needing radical reform, who nevertheless disbelieve the radical corruption of the masses of *men* as individuals. We know it. And the question respecting them here, is whether they are self-consistent? What is "society" but the aggregate of the individuals of which it is composed? If the masses of men were pure—if purity were not the exception—how could society have become corrupt? Or how could it be kept corrupt? What should hinder the rapid progress and speedy consummation of all needed reforms?

These questions are not answered by charging all the blame upon corrupt leaders, politicians, priests, and false teaching. Whence come *these*? How did they originate? Who sustain and encourage them, in preference to the teachers of truth? "Like people, like priest"—like people, like representative.

If there be radical reformers who have made a strait course, up-stream, for years, without discovering the strong downward tide of human depravity around them, we leave to themselves the task of explaining the phenomenon, or of vindicating their own discernment, as they best can. So far as we have observed, earnest reformers, of all creeds, who have long breasted the current, have learned the force of the opposing stream, and however distasteful to some of them may be the phrases which our fathers employed to describe it—(depravity, total depravity, &c.)—they do describe the *facts* in equally strong and expressive language, whatever their theological predilections may be. No church creeds, catechisms or theological systems have ever drawn darker pictures of human depravity in the masses of men, than have William Lloyd Garrison and Theodore Parker. If the old "creed-makers" are to be regarded as slanderers of their race, then these gentlemen and other radical reformers are to come in for a full share of the same censure. On the other hand, if the orthodox conservatists cannot find evidences and illustrations of their doctrine of total depravity, in the social abominations and the political and ecclesiastical corruptions exposed and denounced by the radical reformers, they would do well to inquire what page of the world's history or geography they can look into for a verification of this article of their theological creed. [TO BE CONTINUED.]

THE CHURCH ANTI-SLAVERY SOCIETY.

This Society was formed by a Convention assembled at Worcester, Mass., on the 1st and 2d days of March, 1859. The Executive Committee, in a recent Circular Letter to the Churches, say:

The Society has had its origin in a deep conviction of the inherent sinfulness of slave holding, and in the solemn impression that it is time for the Churches of Christ in our land, of every denomination, to be arrayed against it, as the organic and towering iniquity of the nation, that must be overthrown, in

order that "the Word of the Lord may have free course and be glorified," and in order that the nation itself perish not by the terrible cancer that has already made such an inroad upon its constitution.

"All the brethren who met in convention at Worcester, Mass., on the 1st and 2d days of March, 1859, were of one mind in regard to the importance of a decisive and earnest movement by the Church against Slavery; and they agreed, with great unanimity, upon the following Declaration of Principles, as the basis of organization:

DECLARATION OF PRINCIPLES.

1. The rights of man, as man, sacred and inalienable, without distinction of blood or race.
2. Property in man impossible, as being without grant from the Creator, and equally contrary to natural justice and to revealed religion.
3. The system of American slavery and the practice of slaveholding essentially sinful and anti-Christian, and to be dealt with, therefore, as such, by Christian Churches and ministers.
4. The utter inadequacy and impossibility of any remedy or relief from slavery, but one that insists upon its inherent wrongfulness, its total intrinsic baseness, and denies absolutely the wild and guilty fantasy, that man can have property in man.
5. The duty of one family or section of the Christian church to rebuke and refuse fellowship to another section of the visible church, that denies the rights of man and the common brotherhood of humanity, by defending slavery, and folding to its bosom slave-sellers, slave-buyers, and slave-holders.
6. No compromise with slavery allowable; but its total extinction to be demanded at once, in the name of God, who has commanded "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke."
7. The total abolition of the vast system of American slavery to be accepted as the providential mission and duty of the American clergy and the American churches of this generation.
8. The Church and the Ministry to form the conscience of the nation in respect to slavery, and to make it loyal to the law of God, against all unjust judgments of Courts, and unrighteous legislation of Congress.
9. The Word of God our charter for freedom and our armory against slavery: and any assertion that the Lord God sanctions slavery, practical infidelity.
10. Ultimate success sure, in the warfare with oppression, to a faithful Ministry and witnessing Church.

"A Constitution was also adopted, making the conditions of membership in the Church Anti-Slavery Society, the adoption of a pledge to "remember them that are in bonds as bound with them," and to do all that is possible for the utter extinction of that atrocious system of chattel-slavery, which is maintained in the United States, and the payment of any sum annually for its support. An association was harmoniously formed on this basis, officers were chosen, the Proceedings of the Convention and an Address to the Churches were published, certain local Auxiliary Societies were formed, and the first anniversary meetings were held in Boston, at Tremont Temple, on the afternoon and evening of May 24th, 1859.

"Divers testimonies in approval of the object and the spirit of the Society were then and have since been offered; and it is another evidence of the earnest thought which Christian minds, in all parts of the country, are giving to the relations of the Bible and the Church to slavery, that more than fifty manuscripts, some of them of great value and ability, have been prepared and presented, to compete for the prize of \$100, offered by the Society for the best Tract showing that the Bible gives no warrant or allowance of Chattel-Slavery.

"In fulfilment of a duty entrusted to the Executive Committee by vote of the society at its first annual meeting, that Committee have appointed its Secretary (a Congregational Pastor of Jewett City, Ct.) General Agent of the Society, for one year, to correspond with the churches, and urge combined action against slavery, and to receive such pecuniary aid as individuals and churches may bestow for the purposes of the Society. The Committee now bespeak for him a hearing before the churches of all denominations, and a hearty co-operation, by the people of God,

in the plans of the society, so far as they are in accordance with the Holy Scriptures and warranted by true Christian philanthropy.

"The Committee finally suggest, for your special consideration as a Church, the adoption of resolutions similar to those which have been lately passed by a New England Congregational Church, of 240 members, in substance as follows:

Whereas, American Slavery is the "sum of all villainies," therefore,

Resolved, As a Church of Christ, that we renounce all church associations, connection and fellowship with slave-holders and slave-traders, and with all who, in any manner, knowingly and persistently, uphold or countenance slavery.

Resolved, That so long as our blessed Redeemer, in the person of the slave, is forced to perform unpaid labor upon Southern plantations, is sold to the highest bidder, upon the auction-block, scourged for righteousness' sake, is pursued with chains, pistols and blood-hounds, in escaping to a free country; so long it is the Christian duty of his professed followers to raise their voice and wield all their influence to destroy the abomination; and the individual or the church that intentionally fails to do this, must be treated by us as unworthy of the Christian name.

"And now, dear Brethren and Sisters, let us not be deemed obtrusive in these suggestions, which are honestly made, from a deep sense of duty to our common Master, and to four millions of our colored countrymen in bonds, common claimants with us to the rights of man, and to the blessings of redemption. Permit us to add, also, that we address you from an irresponsible desire to have something done by the Churches of our Lord and Saviour Jesus Christ, to lift the reproach that has come upon the Christian name in America, by the complicity of professing Christians with a system of enormities, which an honored name in the land of our forefathers has justly characterized as *bidding defiance to every regulation which ingenuity can devise, or power effect, BUT A TOTAL EXTINCTION.*

"May it please you to give a prayerful attention to these considerations, and to adopt such a line of action as the Holy Spirit shall dictate in answer to prayer, and may grace, mercy, and peace rest upon you, and upon all the Israel of God, forever, through Jesus Christ our Lord.—Amen.

"Signed, in behalf of the Church Anti-Slavery Society of the United States,

(J. C. Webster, President; HENRY T. CHEEVER, Secretary; WILLIAM CLAFLIN, Vice President; I. WASHBURN, Treasurer.)

EXECUTIVE COMMITTEE;

Deacon Timothy Gilbert, Boston, Mass.—Baptist Church; —Rev. Samuel Hunt, Franklin, Mass.—Cong'l Church; —Rev. John H. Twombly, Worcester, Mass.—Methodist Church; —Rev. George T. Day, Providence, R. I.—Freewill Baptist Church; —Lewis Tappan, Esq., New York City—Cong'l Church; and ex-officio, Rev. J. C. Webster, Hopkinton, Mass., President—Congregational Church; —Rev. Henry T. Cheever, Jewett City, Conn., Secretary—Cong'l Church; —Hon. William Claflin, Newton, Mass., Vice President—Methodist Church; —Hon. I. Washburn, Worcester, Mass., Treasurer—Cong'l Church.

Boston, Massachusetts, 1859.

NOTE.—Clerks of Churches which adopt the above recommendations, in whole or part, are requested to inform the Secretary of the Church Anti-Slavery Society, at Jewett City, Conn., and in the event of the formation of an Auxiliary Society, a list of the members' names is solicited by him, together with a copy of the Resolutions or form of action adopted. Monies contributed may be transmitted to Treasurer, Deacon I. Washburn, of Worcester, Mass.; or to the Secretary Rev. Henry T. Cheever, of Jewett City, Conn., either of whom will acknowledge the same by a receipt, or by a printed acknowledgment in one of the Religious newspapers. Accompanying this letter is a copy of the Circular addressed to Christians, on the 29th of March, 1859.

JOHN BROWN'S DEFENSE.

The Clerk then asked Mr. Brown whether he had anything to say why sentence should not be pronounced upon him.

Mr. Brown immediately rose, and in a clear, distinct voice, said:

"I have, may it please the Court, a few words to say. In the first place, I deny everything but what I have all along admitted of a design on my part to free slaves. I intended certainly to have made a clean thing of that matter, as I did last winter when I went into Missouri, and there took slaves without the snapping of a gun on either side, moving them through the country, and finally leaving them in Canada. I designed to have done the same thing again on a larger scale. That was all I intended to do. I never did intend murder or treason, or the destruction of property, or to excite or incite slaves to rebellion, or to make insurrection. I have another objection, and that is that it is unjust that I should suffer such a penalty. Had I interfered in the manner which I admit, and which I admit has been fairly proved—for I admire the truthfulness and candor of the greater portion of the witnesses who have testified in this case—had I so interfered in behalf of the rich, the powerful,

the intelligent, the so-called great, or in behalf of any of their friends, either father, mother, brother, sister, wife, or children, or any of that class, and suffered and sacrificed what I have in this interference, it would have been all right, and every man in this Court would have deemed it an act worthy of reward rather than punishment. This Court acknowledges too, as I suppose, the validity of the law of God. I see a book kissed, which I suppose to be the Bible, or at least the New Testament, which teaches me that all things whatsoever I would that men should do to me, I should do even so to them. It teaches me further to remember them that are in bonds as bound with them. I endeavored to act up to that instruction. I say I am yet too young to understand that God is any respecter of persons. I believe that to have interfered as I have done, as I have always freely admitted, I have done in behalf of His despised poor, is no wrong, but right. Now, if it is deemed necessary that I should forfeit my life for the furtherance of the ends of justice, and mingle my blood further with the blood of my children and with the blood of millions in this slave country whose rights are disregarded by wicked, cruel, and unjust enactments, I say let it be done. Let me say one word further. I feel entirely satisfied with the treatment I have received on my trial. Considering all the circumstances, it has been more generous than I expected. But I feel no consciousness of guilt. I have stated from the first what was my intention, and what was not. I never had any design against the liberty of any person, nor any disposition to commit treason or excite slaves to rebel or make any general insurrection. I never encouraged any man to do so, but always discouraged any idea of that kind. Let me say also in regard to the statements made by some of those who were connected with me. I fear it has been stated by some of them that I have induced them to join me, but the contrary is true. I do not say this to injure them, but as regretting their weakness. Not one but joined me of his own accord, and the greater part at their own expense. A number of them I never saw, and never had a word of conversation with till the day they came to me, and that was for the purpose I have stated. Now, I have done.

EXPLANATIONS AND DISCLAIMERS.

We put on record briefly, in extracts, explanations and disclaimers of a number of citizens accused or suspected of having been concerned in, or privy to, the Virginian expedition of John Brown.

J. R. GIDDINGS.—In his speech at Philadelphia, after having given the particulars of his interviews with Capt. Brown, Mr. Giddings said:

"These are the only times I ever saw him. Neither in his lecture nor in his conversation, did he say one word as to his having any associates or assistants, or arms; nor did he speak of Virginia, or Harper's Ferry, or of an organization, or of a provisional Government; nor do I believe that any men save his associates, had information on those subjects; nor do I believe he had any established plan of action when he was in Ohio; but this is opinion merely. I see the telegraphic dispatches represent that some one informed Mr. Brown or somebody else, that 'J. R. G.' had taken three hundred dollars stock, &c. It will hardly be supposed that I would reply to such an intimation from an anonymous writer, directed to an anonymous person. This report will gain no favor where I am known. No man will there believe I ever gave three hundred dollars to Capt. Brown or any other man. I did, however, understand that Brown was in the West; that he led the party which rescued Doctor Doy, who had been kidnapped in Kansas and taken to Missouri. That was a subject in which I took a deep interest, and understanding that he was in want of money, I gave three dollars to his son. I think there was not a day from the time that Brown's son was murdered in Kansas to that of his capture at Harper's Ferry, that I would have hesitated to give him whatever money I had, if assured that he was in want. But I little dreamed that this three dollars was to fit out a military expedition with arms, ammunition and men, capture Harper's Ferry, effect the conquest of the Old Dominion, strike terror to the Executive, and imperil the Government. Of Stephens, who was said to refuse giving answers relating to me, I have no recollection or knowledge whatever. He may have seen me often, may have spoken to me. When I left home, the capture of Brown had been known some few days, but I had heard no intimation that any man from that country was with him."

JOHN P. HALE.—I never had any knowledge or intimation from any one that an insurrection or outbreak, or anything of the sort, was contemplated by John Brown or any one else, in Virginia or elsewhere, nor had I the remotest suspicion of the fact; and when the knowledge of the late occurrences in Virginia were first made public through the newspapers of the land, I am sure that to no human being were they more unexpected and surprising than they were to myself, or heard by any one with more regret. I do not know how to make this denial more

broadly than I have; but when the jaundiced eye of some political opponent in the Free States, who is now exulting and rejoicing over this sad history, in the hope that it may be made of some account, politically, by which the Democratic party, may reap some benefit, and the Republican party injured, shall have pointed out some possible omission, behind which I may be supposed to have sheltered myself, I will be ready to meet that. But I will go further, and say, that if there be any such evidence against me as is charged, let it be laid before the Grand Jury of Maryland or Virginia, and let them find a bill against me for any violation of the laws of either of those States, and I pledge myself to go at any day into any State of the Union and meet the charge, in person, before any judicial tribunal.

GERRIT SMITH.—The Syracuse *Journal* learns, from a gentleman who has conversed with Gerrit Smith in regard to the trouble at Harper's Ferry, that he was in no way identified with, or privy to, Brown's scheme. His explanation of the matter is this:

"Two years ago, Mr. Smith, in order to help the Free-State movement in Kansas, gave Brown a note of about \$300 against a man then in Kansas. Brown could not collect the note: so he returned it to Mr. Smith, who agreed to give him, at some future time, cash to the amount of the note. After that, he lost sight of Brown until about the first of June last, when he received a letter, requesting him to send a draft for a certain amount, (\$100, we think,) payable to the order of another party. Mr. Smith in compliance with the request and his former promise, promptly forwarded the draft, supposing it was a *bona fide* firm to whom it was addressed. Mr. Smith says distinctly that he had no knowledge, or the least suspicion, that Brown was planning an insurrection."

FREDERICK DOUGLASS.—"I notice that the telegraph makes Mr. Cook, (one of the unfortunate insurgents at Harper's Ferry and now a prisoner in the hands of the thing calling itself the Goverment of Virginia, but which in fact is but an organized conspiracy by one party of the people, against the other and weaker), denounces me as a coward—and to assert that I promised to be present in person at the Harper's Ferry insurrection.

Having no acquaintance, whatever, with Mr. Cook, and never having exchanged a word with him about the Harper's Ferry insurrection, I am disposed to doubt that he could have used the language concerning me, which the wires attribute to him. The lightening, when speaking for itself, is among the most direct, reliable, and truthful of things; but when speaking for the terror stricken slaveholders at Harper's Ferry, is has been made the swiftest of liars.

I have not one word to say in defense or vindication of my character for courage. I have always been more distinguished for running than fighting—and tried by the Harper's Ferry insurrection test, I am most miserably deficient in courage—even more so than Cook, when he deserted his brave old captain and fled to the mountains. To this extent, Mr. Cook is entirely right, and will meet no contradiction from me or from anybody else. But wholly, grievously, and most unaccountably wrong is Mr. Cook, when he asserts that I promised to be present in person at the Harper's Ferry insurrection. Of whatever other imprudence and indiscretion I may have been guilty, I have never made a promise so rash and wild as this.

The taking of Harper's Ferry was a measure never encouraged by my word or by my vote, at any time or place; my wisdom or my cowardice, has not only kept me from Harper's Ferry, but has equally kept me from making any promise to go there.

I therefore declare that there is no man living, and no man dead, who if living, could truthfully say that I ever promised him, or anybody else, either conditionally or otherwise, that I would be present in person at the Harper's Ferry insurrection. My field of labor for the abolition of Slavery, has not extended to an attack upon the United States arsenal. In the teeth of the documents already published, and of those which may hereafter be published, I affirm that no man connected with that insurrection, from its noble and heroic leader down, can connect my name with a single broken promise of any sort whatever.

Some reflections may be made upon my leaving on a tour to England just at this time. I have only to say, that my going to that country has been rather delayed than hastened by the insurrection at Harper's Ferry. All knew that I intended to leave here, the first week in November.

GOV. CHASE'S DENIAL IS—

"No copy of the letter was ever sent to Gov. Chase; at least no copy of any such letter was ever received by him. He received no intimation from any source or at any time, of any purpose on the part of Forbes to run off negroes, or on the part of Brown to excite insurrection among the slaves. As to his finding money, it is enough to say that in 1855-6, while the contest for freedom in Kansas against the attempts to force slavery into that Territory was undecided, Gov. Chase, in common

with his fellow-citizens in this and other States, contributed according to his ability in aid of the Free State cause. For no other purpose with which Old Brown was connected, was any money ever 'found' or furnished by him.

"We make these statements upon the authority of the Governor himself."—*Columbus Ohio State Journal*.

HORACE GREENE of the *Tribune* makes similar denials.

Ralph Plumb, and his brother, S. Plumb of Oberlin, in letters to *The Cleveland Leader*, deny the truth of the statements made by the negro Copeland in his confession, implicating them in the Harper's Ferry affair. They deny that they ever gave Copeland money, or that they ever had any conversation with him in relation to Brown's project. Copeland was induced to make his statements, in the hope of thereby saving his life. His confession was extorted by the threats and promises of U. S. Marshal Johnson of Cleveland, who was particularly anxious to get testimony against the Messrs Plumb, who were active in the Oberlin-Wellington rescue.

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MRS. CHILD, GOV. WISE, AND JOHN BROWN.

Letter of L. Maria Child to Gov. Wise.

WAYLAND, Mass., Oct. 26, 1859.

GOV. WISE: I have heard that you were a man of chivalrous sentiments, and I know you were opposed to the iniquitous attempt to force upon Kansas a Constitution abhorrent to the moral sense of her people. Relying upon these indications of honor and justice in your character, I venture to ask a favor of you. Inclosed is a letter to Capt. John Brown. Will you have the kindness, after reading it yourself, to transmit it to the prisoner?

I and all my large circle of Abolition acquaintances were taken by surprise when news came of Captain Brown's recent attempt; nor do I know of a single person who would have approved of it had they been apprised of his intention. But I and thousands of others feel a natural impulse of sympathy for the brave and suffering man. Perhaps God, who sees the inmost of our souls, perceives some such sentiment in your heart also. He needs a mother or sister to dress his wounds and speak soothingly to him. Will you allow me to perform that mission of humanity? If you will, may God bless you for the generous deed.

I have been for years an uncompromising Abolitionist, and I should scorn to deny it or apologize for it, as much as John Brown himself would do. Believing in peace principles, I deeply regret the step that the old veteran has taken, while I honor his humanity towards those who became his prisoners. But because it is my habit to be as open as the daylight, I will also say that if I believed our religion justified men in fighting for freedom, I should consider the enslaved everywhere as best entitled to that right. Such an avowal is a simple, frank expression of my sense of natural justice.

But I should despise myself utterly if any circumstances should tempt me to advance these opinions in any way, directly or indirectly, after your permission to visit Virginia had been obtained on the plea of sisterly sympathy with a brave and suffering man. I give you my word of honor, which was never broken, that I would use such permission solely and singly for the purpose of nursing your prisoner, and for no other purpose whatever. Yours, respectfully,

L. MARIA CHILD.

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LETTER OF MRS. CHILD TO CAPT. BROWN.

WAYLAND, Mass., Oct. 26, 1859.

DEAR CAPT. BROWN: Though personally unknown to you, you will recognize in my name an earnest friend of Kansas, when circumstances made the Territory the battle-ground between the antagonistic principles of Slavery and Freedom, which politicians so vainly strive to reconcile in the Government of the United States.

Believing in peace principles, I cannot sympathize with the method you chose to advance the cause of Freedom. But I honor your generous intentions—I admire your courage, moral and physical. I reverence you for the humanity which tempered your zeal. I sympathize with you in your cruel bereavement, your sufferings, and your wrongs. In brief, I love you and bless you.

Thousands of hearts are throbbing with sympathy as warm as mine. I think of you night and day, bleeding in prison, surrounded by hostile faces, sustained only by trust in God and your own strong heart. I long to nurse you—to speak to you sisterly words of sympathy and consolation. I have asked the permission of Governor Wise to do so. If the request is not granted, I cherish the hope that these few words may at least reach your hands, and afford you some little solace. May you be strengthened by the conviction that no honest man ever sheds blood for freedom in vain, however much he may be mistaken in his efforts. May God sustain you and carry you through

whatsoever may be in store for you. Yours, with heartfelt respect, sympathy and affection.

L. MARIA CHILD.

GOV. WISE'S REPLY.

RICHMOND, Va., Oct. 29, 1859.

MADAM: Yours of the 26th was received by me yesterday, and at my earliest leisure I respectfully reply to it, that I will forward the letter for John Brown, a prisoner under our laws, arraigned at the bar of the Circuit Court for the County of Jefferson, at Charlestown, Va., for the crimes of murder, robbery, and treason, which you ask me to transmit to him. I will comply with your request in the only way which seems to me proper, by inclosing it to the Commonwealth's Attorney, with the request that he will ask the permission of the Court to hand it to the prisoner. Brown, the prisoner, is now in the hands of the judiciary—not of the executive of this Commonwealth.

You ask me, further, to allow you to perform the mission "of mother or sister, to dress his wounds and "speak soothingly to him." By this, of course, you mean to be allowed to visit him in his cell and to minister to him in the offices of humanity. Why should you not be so allowed, Madam? Virginia and Massachusetts are involved in no civil war, and the Constitution which unites them in one confederacy guarantees to you privileges and immunities as a citizen of the United States in the State of Virginia. That Constitution I am sworn to support, and am, therefore, bound to protect your privileges and immunities as a citizen of Massachusetts coming into Virginia for any lawful and peaceful purpose. Coming, as you propose, to minister to the captive in prison, you will be met, doubtless, by all our people not only in a chivalrous but in a Christian spirit. You have the right to visit Charlestown, Va., Madam; and your mission being merciful and humane, will not only be allowed, but be respected, if not welcomed. A few unenlightened and inconsiderate persons, fanatical in their modes of thought and action to maintain justice and right, might molest you, or be disposed to do so, and this might suggest the imprudence of risking any experiment upon the peace of a society very much excited by the crimes with whose chief author you seem to sympathize so much; but still, I repeat, your motives and avowed purpose are lawful and peaceful, and I will, as far as I am concerned, do my duty in protecting your rights in our limits. Virginia and her authorities would be weak indeed, weak in point of folly and weak in point of power, if her State faith and constitutional obligations cannot be redeemed in her own limits to the letter of morality as well as of law; and if her chivalry cannot courteously receive a lady's visit to a prisoner, every arm which guards Brown from rescue on the one hand and from Lynch law on the other, will be ready to guard your person in Virginia. I could not permit an insult even to woman in her walk of charity among us, though it be to one who whetted knives of butchery for our mothers, sisters, daughters, and babes. We have no sympathy with your sentiments of sympathy with Brown, and are surprised that you were

"taken by surprise when news came of Captain Brown's recent attempt." His attempt was a natural consequence of your sympathy, and the errors of the sympathy ought to make you doubt its virtue from the effect on his conduct. But it is not of this that I should speak. When you arrive at Charlestown, if you go there, it will be for the Court and its officers, the Commonwealth's attorney, sheriff and jailor, to say whether you may see and wait on the prisoner. But whether you are thus permitted or not (and you will be if my advice can prevail), you may rest assured that he will be humanely, lawfully and mercifully dealt by in prison and on trial. Respectfully,

L. MARIA CHILD,

HENRY A. WISE.

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The Quaker Lady and John Brown.

LETTER FROM A QUAKER LADY TO JOHN BROWN.
NEWPORT, R. I., Tenth month, 27th, '59,

CAPT. JOHN BROWN: Dear Friend: Since thy arrest I have often thought of thee, and have wished that like Elizabeth Fry toward her prison friends, so that I might console thee in thy confinement. But that can never be, and so I can only write thee a few lines, which, if they contain any comfort, may come to thee like some ray of light.

You can never know how very many dear Friends love thee with all their hearts, for thy brave efforts in behalf of the poor oppressed; and though we, who are non-resistants, and religiously believe it better to reform by moral, and not by carnal weapons, could not approve of bloodshed, yet we know thee was animated by the most generous and philanthropic motives. Very many thousands openly approve thy intentions, though most Friends would not think it right to take up arms.

Thousands pray for thee every day; and, oh, I do pray that God will be with thy soul. Posterity will do thee justice. If Moses led out the thousands of Jewish slaves from their bondage, and God destroyed the Egyptians in the sea because they went after the Israelites to bring them back to Slavery, then surely,

by the same reasoning, we may judge thee a deliverer who wished to release millions from a more cruel oppression. If the American people honor Washington for resisting with bloodshed for seven years an unjust tax, how much more ought thou to be honored for seeking to free the poor slaves.

Oh, I wish I could plead for thee, as some of the other sex can plead, how I would seek to defend thee! If I had now the eloquence of Portia, how I would turn the scale in thy favor! But I can only pray, "God bless thee!" God pardon thee, and through our Redeemer, give thee safety and happiness now and always. From thy friend,

E. B.

JOHN BROWN'S REPLY.

CHARLESTOWN, Jefferson Co., Va., Nov. 1, 1859.

MY DEAR FRIEND E. B. or R. I.: Your most cheering letter of 27th of Oct. is received, and may the Lord reward you a thousand fold for the kind feeling you express toward me; but more especially for your fidelity to the "poor that cry, and those that have no help." For this I am a prisoner in bonds. It is solely my own fault, in a military point of view, that we met with our disaster—I mean that I mingled with our prisoners and so far sympathized with them and their families that I neglected my duty in other respects. But God's will, not mine, be done.

You know that Christ once armed Peter. So also in my case, I think he put a sword into my hand, and there continued it, so long as he saw best, and then kindly took it from me. I mean when I first went to Kansas. I wish you could know with what cheerfulness I am now wielding the "Sword of the Spirit" on the right hand and on the left. I bless God that it proves "mighty to the pulling down of strongholds." I always loved my Quaker friends, and I command to their kind regard my poor bereaved widowed wife, and my daughters and daughters-in-law, whose husbands fell at my side. One is a mother and the other likely to become so, soon. They, as well as my own sorrow-stricken daughter, are left very poor, and have much greater need of sympathy than I, who, through Infinite Grace and the kindness of strangers, am "joyful in all my tribulations."

Dear sister, write them at North Elba, Essex Co., N. Y., to comfort their sad hearts. Direct to Mary A. Brown, wife of John Brown. There is also another—a widow, wife of Thompson, who fell with my poor boys in the affair at Harper's Ferry, at the same place. I do not feel conscious of guilt in taking up arms; and had it been in behalf of the rich and powerful, the intelligent, the great—as men count greatness—if those who form enactments to suit themselves and corrupt others, or some of their friends, that I interfered, suffered, sacrificed, and fell, it would have been doing very well. But enough of this.

These light afflictions which endure for a moment, shall work but for me a far more exceeding and eternal weight of glory. I would be very grateful for another letter from you. My wounds are healing. Farewell. God will surely attend to his own cause in the best possible way and time, and he will not forget the work of his own hands.

Your friend,

JOHN BROWN.

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FEMALE HEROISM IN VIRGINIA.

Governor Wise compares the conduct of the Virginians at Harper's Ferry during the recent invasion to that of a flock of sheep. The United States Armory, in a town of two thousand inhabitants, was taken and held for twenty-four hours by eighteen lawless men, while scores of inhabitants were made prisoners! But, if the men acted like sheep, the heroism of one woman in behalf of humanity goes far to redeem the honor of the Old Dominion:

"Henry Hunter called. Examined by counsel for defence.

"Q. Did you witness the death of this man Thompson?

"A. I witnessed the death of one whose name I have been informed was Thompson.

"Q. The one was a prisoner?

"A. Yes, sir.

"Q. Well, sir, what were the circumstances attending it?

"A. Do you wish my own connection with it, or simply a description of the circumstances—shall I mention the names?

"Mr. Andrew Hunter. Every bit of it, Henry; state all you saw."

"Witness. There was a prisoner confined in the parlor of the hotel, and, after Mr. Beckham's death, he was shot down by a number of us there belonging to this sharp-shooting band.

"Mr. Andrew Hunter. Will you allow him to state, before proceeding further, how he was connected with Mr. Beckham?

"Mr. Green. Certainly, sir.

"Witness. He was my grand uncle and my special friend—a man I love above all others; after he was killed, Mr. Chambers and myself moved forward to the hotel, for the purpose of taking this prisoner out and hanging him; we were joined by a number

of other persons, who cheered us on in that work; we went up into his room, where he was bound, with the undoubted and undisguised purpose of taking his life; at the door we were stopped by persons guarding the door, who remonstrated with us, and the excitement was so great that persons who remonstrated with us one moment would cheer us on the next; we burst into the room where he was, and found several around him, but they offered only a feeble resistance; we brought our guns down to his head repeatedly—myself and another person—for the purpose of shooting him, in the room; there was a young lady there, the sister of Mr. Fouke, the hotel keeper, who sat in this man's lap, covered his face with her arms, and shielded him with her person whenever we brought our guns to bear; she said to us, 'For God's sake wait, and let the law take its course; my associate shouted to kill him; 'Let us shed his blood,' were his words; all around were shouting 'Mr. Beckham's life was worth ten thousand of those vile Abolitionists'; I was cool about it, and deliberate; my gun was pushed up by some one who seized the barrel, and I then moved to the back part of the room, still with purpose unchanged, but with a view to divert attention from me, in order to get an opportunity, at some moment when the crowd should be less dense, to shoot him; after a moment's thought, it occurred to me that that was not the proper place to kill him; we then proposed to take him out and hang him; some person of our band then opened a way to him, and first pushing Miss Fouke aside, we slung him out of doors; I gave him a push, and many others did the same; we then shoved him along the platform and down to the trestle work of the bridge, he begging for his life all the time, very piteously at first; by the bye, before we took him out of the room, I asked the question what he came here for? He said their only purpose was to free the slaves—that he came here to free the slaves or die; then he begged, 'Don't take my life—a prisoner'; but I put the gun to him, and he said, 'You may kill me, but it will be revenged; there are eighty thousand persons sworn to carry this work'; that was his last expression; we bore him out on the bridge with the purpose then of hanging him; we had no rope, and none could be found; it was a moment of wild excitement; two of us raised our guns—which one was first I do not know—and pulled the trigger; before he had reached the ground, I suppose some five or six shots had been fired into his body; he fell on the railroad track, his back down to the earth, and his face up; we then went back for the purpose of getting another one, (Stephens,) but he was sick or wounded, and persons around him, and I persuaded them myself to let him alone; I said, 'Don't let us operate on him, but go around and get some more'; we did this act with a purpose, thinking it right and justifiable under the circumstances, and fired and excited by the cowardly, savage manner in which Mr. Beckham's life had been taken.

"*Mr. Andrew Hunter.* Is that all, gentlemen?

"*Mr. Botts.* Yes, sir.

"*Mr. Andrew Hunter.* (To the witness.) Stand aside."

The self-sacrificing courage of this young woman is in strange contrast with the cowardly brutality of the men who murdered Thompson, and its similarly to the act which immortalised another daughter of Virginia, Pocahontas, must strike every one.—*National Era.*

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The Slave Exodus from Missouri.

The irrespressible exodus of slaves from the borders of Missouri continues unabated. Free white labor is coming in—that of negroes going out. Every day adds proof to this, and any day a visit to our levee will convince the skeptical of the steady and continual flow of slave property to the South. Twenty-five left yesterday on one steamboat. The Pro-Slavery organs in the country are howling in vain. *The Huntsville Citizen* deplores the loss, but it can't be helped. Planters want slaves—Missourians don't want them. The result is easily foreseen, and can't be averted. While some are selling, others allow their negroes to run away, as we hear of the arrival of 26 fugitives at Detroit, bound to Canada. We say "allow," because they take no measures to prevent it and foolishly attempt to hold them. In this connection, we learn from one of the toll-gate keepers on the Manchester road from this city, that during the season not less than a hundred families have passed toward the South-West: and yet only one of that number had any slaves; all the rest were from the North and East. Can anybody doubt the great fact the State is fast emancipating itself from the incubus of Slavery, and gradually getting ready for enrolment with the great majority of the Union? [Missouri Democrat, 9th inst.]

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A Miss Thompson in Tennessee has recently recovered \$15,000 in a suit for breach of promise against a man named Patterson. The case excited great interest, as the most eminent counsel in the State were engaged upon it. The verdict is the heaviest ever rendered in a case of the kind in Tennessee.

The Principia.

SATURDAY, NOVEMBER 19, 1859.

INTRODUCTORY.

The object and plan of this paper are briefly stated in its Prospectus, on our first page.

Its name, "The Principia," indicates its aim to elucidate *first principles*—the "first principles of the oracles of God"—and to *apply* them in *practice*, where their application is most needed, to the reformatory enterprises and problems of the age and nation in which we live. We shall teach no new religion, but shall only ask that the generally acknowledged truths, doctrines, principles, and precepts of the Christian religion, as taught in the Holy Scriptures, be accepted and honored as the guides of life. We want no new Bible, no substitute for it, no supplement to it. We urge a more reverent, diligent, and disinterested study of it; a more faithful use of it, a more unreserved submission to its authority, a more uncompromising obedience to its commands. In this we dispense neither Nature nor Reason. For the works of God and the Word of God harmonize: Reason, uniting its deductions with the intuitions of Faith and Conscience, receives the Scriptures as from God, and bows to the Infinite Reason.

"The sword of the Spirit, which is the Word of God"—the Law and the Gospel, in their living spirit, divine authority, and sublime aims; the doctrines, precepts, duties, awards, sanctions, motives, and aspirations of religion, as set forth and expressed in the Scriptures, these we shall endeavor to apply faithfully, to reformatory questions, social, political, or ecclesiastical, as occasions may require;—to commerce, to government, to politics, to law, to education, to the natural relations, daily duties and ordinary affairs and wants of human life, to prevailing customs and habits, to all the activities and responsibilities of men, here on the earth:—for the protection of rights, for the redress and removal of wrongs, for all the ends of Christian civilization, security, liberty, progress, and happiness, in this world, as well as for the attainment of a blessed immortality in the world to come.

A true and living religion we conceive to be a *life*, in harmony with the *law of life*, and that "law is the *truth*—truth concerning *God*, his being, his designs, his character, his requirements, truth concerning *man*, his nature, his relations, responsibilities, duties, and destines—truth concerning his character, condition, exposures and necessities—truth concerning the divine plan and methods of man's spiritual transformation, forgiveness, and restoration from transgression that creates the necessity for radical reforms in individuals and in society, by the application of the same truths, the same law, equally binding, equally sufficient in time and in eternity, and in all worlds.

This *law* and this *truth* we find in God's word. Our religious faith, our theology, thus becomes the basis of our ethics and determines our reformatory enterprises and measures. So far as the latter are legitimate, just, appropriate, and trustworthy, it is because they correspond with the truths of the former. This relation subsisting between theology and morals (as between the physical sciences and the practical applications, uses, and benefits of them,) we shall endeavor, so far as we are able, from time to time, to explain and illustrate, for the high ends of moral and reformatory guidance and achievement.

Let us not, then, be misunderstood. We have no sectarian ends to subserve. For the commonly acknowledged doctrines, as mere speculative abstractions, apart from *practice*, we have nothing to plead. We value them not as shibboleths of rival sects, or as watchwords of contending schools. We protest against the desecration and abuse of them as mere machinery or ornaments of ecclesiastical organizations, especially in the hands of those ignorant of their moral significance and spiritual power, or unwilling to wield them against lucrative or popular sins. We claim them for the noblest practical ends. We see in them (perverted and abused as they have been,) the spirit, the element, and the philosophy of the most necessary, the most thorough reforms. We prize them as Heaven's own revelation of the principles, laws, and conditions of human regeneration, reformation, deliverance, and elevation, individual and social, spiritual and moral, temporal and eternal. To us they are the authoritative guides of moral, religious, social, and political reformations; divine instrumentalities of human enfranchisement, heavenly artillery for the overthrow of grim

despotisms and hoary oppressions—being "mighty through God to the pulling down of strong-holds." We deem them to be as potent now, if faithfully applied, as they were in the times of Enoch, or of Moses, of Elijah or of Nehemiah, of John the Baptist or of Paul, of Luther or of John Knox. We demand the use of them for "the opening of the prison doors," for "the deliverance of the captives," for the demolition of the Bastiles, for the purification of the temples, for the enthronement of law and liberty, in the states and in the nation.

We shall insist, therefore, on the restoration of a thoroughly reformatory ministry and churches, and on the practical application of the most solemn, searching, and weighty truths of the Bible, in their most obvious and most pointed import, to the furtherance of righteous reformations, to the moral renovation of society, to the rebuke of political iniquity, and to the guidance of all human affairs—especially for the deliverance of the oppressed.

There is a deepening and widening conviction of the imperative necessity of great and radical reformations, a general expectation of them, and a growing and restless demand for the guidance and inspiration of *some* religion or philosophy in shaping and conducting them. Shall we leave the masses to enlist under some of the superficial and fragmentary theologies or philosophies that are promising them their aid? Or, shall they be shown the light and the power of primitive, Bible Christianity revived? We go for the latter, and raise our flag in the "Principia."

Our editorial labors will require of us, so far as practicable, a watchful Christian scrutiny of the position and doings of churches, ecclesiastical bodies, voluntary associations for religious, educational, or benevolent objects; institutions of learning—of legislative bodies, of judicial proceedings, of executive administrations of political parties, leaders and measures; a review of passing events, of current literature of the periodical press, of the lecture-room and the pulpit, in their varieties of principle and sentiment, together with the habits, usages, and tendencies of society, bringing them all for examination to the unerring standard of God's word, for the verdict of an enlightened conscience, for the approval or disapproval of the purified Christian heart, and to the revision and correction demanded by the law of love, of righteousness, and truth.

Recognizing the supreme authority of God and of his word, we deny that there can be any valid law for slaveholding or for any other crime.

We affirm that the Constitution of the United States, in harmony with the Bible and with the law of nature, requires of the National Government the equal protection of all the people, and consequently demands a national suppression of slaveholding—that the declared objects and corresponding powers and provisions of the Constitution, are amply adequate, in the hands of a righteous majority, for that purpose.

We shall advocate the enactment and enforcement of laws forbidding the sale of intoxicating drinks.

We shall call on Christians, ministers and churches to proclaim the inherent sinfulness of slaveholding and of the traffic in intoxicating liquors, and to treat them as other sins, by withdrawing ecclesiastical connection and religious fellowship from those who practice them.

We hope to make our paper acceptable in families, not forgetting the young, and shall endeavor to present a condensed summary of the most important news and general intelligence, with occasional reviews or abstracts of contemporary periodicals, showing the general course of thought and opinion on important subjects.

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TO MY FRIENDS.

You see I am at my desk editorial, again. Some of you found me there more than thirty-two years ago, and have cheered me with your cordial co-operation, from that time to the present. Others of you have become readers of my different papers, books and pamphlets, at various periods, since. At several intervals, during the thirty two years, I have exchanged the editorial chair for other modes of labor, but with very little intermission have been writing for the press, in some form, all that time. The reformatory enterprises of the day, more especially the Temperance and the Anti Slavery movements, have chiefly absorbed my attention and commanded my best efforts, for more than thirty two years, or, since the very beginning of those modern movements. Even earlier, I was occasionally in the field. My first communications for newspapers were against slavery and the Missouri compromise in 1820,

through them to be in the hands of John Brown. We desire to open doors, the nation of the enthronement. A thoroughly practical application of truths of the past, to the renovation of the guidance of the imperious general ex- demand for philosophy in masses to theologies. Or, shall we give, Bible raise our

practicable, doings of men for re- formations of ex- and measure- ure of the habit, in their for exam- the verdict sapproval and correc- and truth. his word, holding or

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of you and have at time to my differ- ence. At exchanged very lit- me form, day, more movements, my best very be- was oc- newspa- in 1820,

thirty-nine years ago, when I predicted the pro-slavery repeal of that compromise, as has since been witnessed. More than a generation of men have gradually and almost imperceptibly passed off the stage, while I have been writing. Many things have been forgotten that ought to be recalled, many things have been said that ought to be repeated, many new things, in the same direction, need to be said, that have not yet been said, and that could not have been said till the events had transpired which could give pertinency and force to them. To the men of the newly risen generation I wish to say some things that they never heard of—some things that they probably may never hear unless I say them—some things that I said to their fathers—some things that I failed to say to them, and some things that I had not then learned.

Reformation and progress, in society, require continuity of effort, and this requires that the coming generations be put in possession of the experience of the past; of their mistakes, as well as of their improvements.

First principles are always in danger of being lost sight of, amid the expedients commonly resorted to by reformers, and thus the generation immediately succeeding a generation of earnest reformers is always in danger of falling behind their fathers, instead of going, as they should, ahead of them. The perpetual recurrence of this evil might be guarded against by properly instructing the young in the principles of their fathers, and especially in the facts that give force to them.

The first principles of the Temperance Reform, and of the Anti-Slavery enterprise are not as well understood now, as they were fifteen or twenty years ago. I desire to do something toward reviving a knowledge of them. My experience and my files of papers for thirty two years past, ought to help me some, in this endeavor. I must have been a very dull scholar, not to have learned something, by thirty two years observation, labor, and study. What I have to say and do must be said and done, soon. If you will give me a hearing, I will do the best I can to repay your attention.

WILLIAM GOODELL.

CO-OPERATION.

It is our design to render such assistance as we can, to all who are laboring, on Christian principles, to promote needed reforms. If we shall be able to furnish a paper well adapted to that object, its usefulness will be proportioned to its circulation. And the extent of its circulation will depend, very much, on the exertions to circulate it, that may be made by those for whose use and assistance it is designed. In proportion as they help us to circulate it, we shall have opportunity to help them, and our common cause. Steady, prayerful, patient, persevering local effort, is the secret and the measure of reformatory progress. The builders of the walls, as in Nehemiah's time must "build, every one over against his house." If suitable implements for building are brought within their reach, they should obtain them. It is a reading age—a newspaper age; and the sentiments of every community and neighborhood are moulded and manifested by the publications they read.

The publishing and conducting of this paper is an enterprise, solely of its proprietor, its editor, and its publishing agent, whose names are at its head. No other person and no Society or association is responsible for its course or for its support.

For all the pecuniary aid extended to them, in remittances for the paper, they hope to return an equivalent in a currency of more permanent value—a moral influence that will accumulate more rapidly than money at interest or investments in stocks or real estates.

THE NAME OF OUR PAPER.

"Principia" signifies "first principles." Every science has its first principles, from which all its other truths are deduced. Without understanding its first principles, the science—whatever it may be—cannot be learned. So it is, in mathematics. So it is in chemistry. So it is in astronomy. So it is in every science deserving the name.

The same holds good in respect to religion, morals, government, and the economy of life. If it be worth while to give serious attention to them—if any thing is to be learned in respect to them, then the first principles that lie at the foundation of them must be recognized, must be studied, must be learned, must be applied to all the topics coming legitimately within their jurisdiction—to all religious, moral, social and political problems, in which the relations, duties, rights, and interests of human beings are involved—especially to every question and enterprise of reform.

The Bible is pre-eminently, a book of first principles.—The first want of earnest reformers, at the present moment, is a thorough acquaintance with "the first principles of the oracles of God."—Upon these, every salutary reformation must be based. From these every true reformatory enterprise has originated. By these whenever wisely conducted, they have been guided. It has only been by departing from these that they have been mis-directed and rendered abortive. It is high time to return to them, for inspiration and direction. To the elucidation and application of these first principles our labors will be specially directed, and we take a name indicative of our purpose.

PROMPT REMITTANCES.

Those who desire to receive "The Principia," are requested to send their orders and remittances promptly, that we may know how many to print and be able to supply the numbers from the beginning, if wanted.

Subscribers to the late "RADICAL ABOLITIONIST" to whom balances were due for their advance payments, will receive "THE PRINCIPIA" in its stead, at its subscription price, for the amount due them. They will understand that this is the weekly paper which we have so long been contemplating, though at a lower price and of a smaller size than we anticipated, being an individual enterprise. We shall be enabled to give the paper a wider scope of topics than though it were the organ of a Society.

Prayer for John Brown and his Companions.

Unless God interposes for their deliverance they must be sacrificed to the demon of slavery. God has all power. If he pleases, he can deliver them, in spite of their enemies, or by turning their hearts, or by showing them that their own interests and safety forbid the murder of those prisoners of war. The earnest prayers of God's people may prevail with him. They would, of themselves, constitute an argument why God should thus interpose. For the fact would afford evidence of a disposition, on their part, to do what is necessary for a peaceful and speedy abolition of slavery. And that would present an argument why God should spare the nation, and therefore prevent such an exhibition of revenge that would tend to stir up deadly strife, and precipitate fatal convulsions.

But the prayer, to be effective, must be something more than a mere form. It must be earnest prayer, honest prayer, faithful prayer, dutiful, submissive, penitent, broken-hearted prayer—prayer that goeth not forth out of feigned lips. It must not be prayers from lips connected with hands that cast votes in favor of protecting slavery either in Territories or States. It must be prayers connected with earnest, self-denying labor in the cause of the oppressed, and for the peaceful abolition of slavery.

THE GREAT LESSON OF THE HOUR.—Many and weighty are the admonitions and lessons of the late tragedy at HARPER'S FERRY.

It is our purpose to study and present them. For the present we mention but one—the all comprehensive, practical one. If there is to be a peaceful termination of slavery, the friends of peaceful, christian, constitutional, orderly abolition, must redouble their diligence. There is not an hour to be lost. There must be a national abolition of slavery, or there will be a retributive overthrow of the nation. No power or skill on earth can evade or avert the alternative.

DR. CHEEVER. The friends of freedom will be glad to know that Geo. B. Cheever continues his labors unremittingly. Within a few weeks, his voice for the enslaved has been heard at various points in the West, in this State, and in New England.

NEW-YORK ELECTION. It is believed that the Republican ticket, generally, is elected.

THANKSGIVING is to be held the 24th of November, in twenty-five States, including the eastern, middle and western states.

PETITIONS are in circulation, addressed to Gov. Wise of Virginia, for the pardon of John Brown and his associates.

NEW YORK A FREE STATE.—Petitions are in circulation "To the Hon. Senate and Assembly of the State of New York," respectfully asking them to put an end to slave hunting. We hope they will be industriously circulated, and numerously signed.

REV. T. W. Higginson of this city has just returned from a visit to the family of Capt. John Brown. He found them up among the Adirondack mountains, in New York, near Lake Champlain, opposite Burlington, Vt.—Mrs. Brown and four of her surviving children, three daughters, and one son. She is a second wife, and has been the mother of twelve children. Brown had eight children by a previous wife, making twenty in all.—Eight of the twenty are now living.—*Worcester Spy.*

A Committee consisting of Rev. T. W. Higginson, of Worcester, and others, has been appointed to receive contributions for the family of John Brown.

Henry Fitzhugh of Oswego, brother-in-law of Gerrit Smith refutes, by a detail of particulars, the charge that Mr. Smith was a slaveholder through his marriage with Miss Fitzhugh. The slaves of the Fitzhugh estate were set free.—Says H. Fitzhugh :

"When Mrs. Smith was a child, a servant girl was given to her by a friend of the family. The girl was taken by one of my brothers to Kentucky, and afterward, with her husband, (Sam Russell) and their children, came into possession of Mr. Worthington of Mississippi, from whom they were purchased by Gerrit Smith, set free, and brought to this State, at an expense of some \$4,000. Gerrit Smith never sold a slave or bought one except to set him free.

CAPTURE OF A SUPPOSED NEW-YORK SLAVER.—Ship Emily of New-York, Capt. Wm. Lindsay, has been captured on the West Coast of Africa, by the United States Ship Portsmouth, Capt. John Calhoun, on suspicion of being a slaver, and has been sent into New-York for adjudication. The captain, two passengers and nine seamen, have been committed to Eldridge Street prison.

MOB IN KENTUCKY.—On the evening of the 28th ult., a mob forcibly entered the printing office of the *Free South*, a daily and weekly anti-slavery paper, destroyed a large quantity of types, and damaged the press. They then departed, warning the editor, W. S. BAILEY never to publish his paper again. The next day the assault was renewed. They battered down the doors, "and carried out the press, intending to remove it to Cincinnati, but concluded to throw it into the river," which was accordingly done. The prosecuting attorney and the sheriff of the county were among the mob. The state and federal executive did not order out the Militia to maintain "majesty of the law," as at Harper's Ferry. It is to be hoped that the publication of the paper may be resumed.

The *N. Y. Times* of the 9th inst., assails Dr. Cheever and some of his supporters, for having authorized a Miss Johnstone to solicit aid in England, for his support, as pastor of the Church of the Puritans. One who authorized the appeal, replies through the *Tribune*, from which we give an extract.

"Now, as to the heading of this article—"A Disgraceful Appeal." How disgraceful for one body of Christians to appeal to another for aid? When Dr. Cheever himself, in answer to an appeal from the oppressed Waldenses, raised and remitted to them two thousand dollars to aid them in their noble struggle against the power of Rome, was it disgraceful? Was the appeal of Father Chiniquy to a New-York public, in behalf of his afflicted brethren at the West, disgraceful? Was the appeal of Mr. Waddington, in behalf of the Pilgrim Church in England, made in this country, disgraceful? Was the late appeal of the Irish delegation disgraceful? Was the late appeal of the Home Missionary Society, in behalf of weak Churches at the West, disgraceful? Mr. Raymond should know that, from Paul's time to the present, it has been customary for weak branches of Christ's Church to appeal to the stronger for aid, and these appeals are made where there is the greatest possibility of a response. The public should give him the credit of being the first to discover any disgrace in such an appeal."

Mental derangement of Gerrit Smith

We are deeply pained to record the sad intelligence that our noble friend, the friend of humanity, GERRIT SMITH, is afflicted with mental derangement, and has been placed, by his friends, in the N. Y. State Lunatic Asylum, in Utica. Various causes are assigned for the deplorable calamity. Some attribute it to "the connection of his name with the Harper's Ferry affair," others, to "the effects of long seated and marked disease," others, still, to the long exercise of his mind on the absorbing subject of religion." And some allege that insanity is a disease hereditary in his family. Add to all this, the weighty

cares of his immense estates, and his complicated business transactions, and the wonder is, not that he has broken down under the load, but that he has sustained it so long. Few minds have been tasked as severely as his. The prayers of many thousands will be offered for his speedy recovery.

"This announcement says the N. Y. Tribune will be received with a profound sorrow, wherever benevolence is loved, and genius admired. Hundreds of thousands will unite with us in the expression of the hope that the mental illness of Mr. Smith will be of short duration."

The following is from the same paper of 14th inst.:

"The Utica Observer of the 10th says that Gerrit Smith, though very deranged, is not violent. He is suffering from bodily as well as mental illness."

"An Albany paper has published the statement that for some time past, Mr. Smith had his house surrounded by armed men, to prevent his being taken to Virginia. This is erroneous. Burglars entered his business office by night, during the last summer, and carried away a large sum of money, and examined and disturbed his most valuable papers. When every effort to discover the bold offenders had failed, and the exposure of the citizens of the quiet village to successful pillage was thus demonstrated, Mr. Smith with his customary generosity hired a night patrol for the security of Peterboro'. In the Asylum, Mr. Smith now occupies the room once tenanted by the Hon. John M. Niles, formerly United States Senator from the State of Connecticut. Soon after his admission he refused to take an anodyne, alleging that the physicians only wanted to put him to sleep for the purpose of boxing him up and taking him to Virginia. When informed that he must take it, voluntarily or by compulsion, he opened the door and screamed (into the hall) "I protest!" He then took it quietly. It is said that it was only by a stratagem that his friends succeeded in getting him to Utica. For some days before the absolute necessity of restrictive measures became apparent, he manifested a most nervous anxiety to anticipate the requisition which he expected would be made upon him, and to proceed to Virginia and surrender himself into the hands of the authorities. When it was resolved to place him under restraint, this anxiety was taken advantage of. His friends chimed in with this notion, and when he set out for Utica he was under the impression that he was on his way to Richmond."

There had been a rumor, which was afterward contradicted, that Gov. Wise of Virginia had made a requisition on Gov. Morgan of New York for Gerrit Smith.

THE AMERICAN MISSIONARY ASSOCIATION.

The thirteenth Annual Meeting of this Association was held at Chicago, October 19th. Rev. J. Blanchard, one of the Vice Presidents presided. An able discourse was delivered by Rev. Dr. Cheever. The Officers elected were generally the same as last year, with exception of Rev. Dr. Thurston of Maine, for President, in place of Hon. Lawrence Brainerd of Vermont, resigned.

Among the resolutions adopted, were the following:

Resolved, That one of the greatest obstacles to the success of the Missionary work, is the sanction virtually given to Slavery by Missionary Boards, ecclesiastical bodies, professed ministers of the Gospel, church members, editors of the Religious newspapers, and others, who sanction, apologize for, or sustain the iniquitous system; and that the people of God are called upon to abstain from all action which gives countenance to such offences.

Resolved, That inasmuch as God in his Holy Word has said, "He that stealeth a man and selleth him, or if he be found in his hand, shall surely be put to death," the Association believe, that holding men as property is always a sin against God and man, and that all traffickers in the blood and sinews of their fellow-man, whether foreign or domestic slave-traders, slave-buyers, or slave-holders, should be debarred from Christian fellowship until they repent and free themselves from all complicity and responsible connection with slavery.

Resolved, That we view with unmixed horror the reopening of the foreign slave trade, its justification by influential men in the councils of the nation, and the unfaithfulness or incapacity of the General Administration in securing the conviction and punishment of the violators of the laws of the land against this piracy, and as this trade is the greatest obstruction to our mission in Western Africa, the Executive Committee cause the memorial to Congress on the subject of enforcing the laws against piracy, herewith presented, to be transmitted to both Houses of the National Legislature, and endeavor to secure their support to the prayer of the memorialists.

Resolved, That we rejoice in the existence and activity of Tract Societies that publish and circulate Bible truth without mutila-

tion, suppression, or the fear of man, and that we deem it their duty to publish and circulate the truth in regard to *all* sin, without respect of persons, and especially the great sin of the age, being convinced by our own experience in the circulation of such tracts in both the slave and the free States, that such publications are eagerly received and read, while they are blessed to the conversion of souls and the honor of Christianity.

A Christian Anti-Slavery Convention for the North-West.

Was held at Chicago, Friday, Oct. 21. The special object of these meetings (of which this was the second), is to arouse the christians of the nation to a sense of their responsibility in relation to the continued existence of slavery, and to lead them to use all the means with which God has furnished them for its overthrow, and especially to bring a united christian sentiment to bear against it. The meeting was pretty well attended. We have not yet seen the report of its proceedings.—*American Missionary.*

The North-Western Tract Convention.

Pursuant to a call widely published, a large Convention met in the Baptist church, Chicago, Tuesday, October 18th. Rev. Dr. Kitchell, of Detroit, was chosen President. Delegates were present from a large number of States. The object of the Convention was to devise measures for the circulation of religious truth in relation to slavery, and in behalf of the oppressed, as freely as on any other moral or religious question.

There could be no mistaking the determined, christian, anti-slavery character of the majority of those who took part in its proceedings. Hereafter no Tract Society will find any considerable favor in the North-West, that does not as faithfully proclaim the truth of God on the subject of slave-holding, as on any other great sin.

An Agency Committee, consisting of nine members, was appointed, who shall appoint agents to collect funds both for the Reform Tract and Book Society at Cincinnati, and the American Tract Society at Boston, and provide for Tract distribution in that region of country. In the general arrangement of the plan, under which this Committee will act, there are some things that may be made injurious to the Society at Cincinnati, but we trust that the Committee will guard against such a result, and will do all they can to secure for it a vigorous support. It is worthy of the confidence and support of anti-slavery christians, having been first in the field, and always true to its professions in behalf of the enslaved.—*American Missionary.*

THE NEW MOVEMENT IN OHIO.—It will be remembered that a Christian anti-Slavery Convention was held in Ohio, August 10th and 11th, 1859. An executive committee was then appointed, of which E. H. Fairchild is chairman, and by whom Rev. Lucius C. Matlack of Cleveland, has now been appointed a General Agent, to address the people and collect funds for the promotion of the cause. It is also intended by the committee to employ local agents to circulate memorials to Congress against slavery in the Federal district, the fugitive slave bills of 1793 and 1850, and the African slave trade. We trust the movement will be vigorously pushed forward.

John Brown's Letter to Lydia Maria Child.

To the Editor of the N. Y. Tribune:

SIR: I was much surprised to see my correspondence with Gov. Wise published in your columns. As I have never given any person a copy, I presume you must have obtained it from Virginia. My proposal to go and nurse that brave and generous old man, who so willingly gives his life a sacrifice for God's oppressed poor, originated in a very simple and unmeritorious impulse of kindness. I heard his friends inquiring, "Has he no wife, or sister, that can go to nurse him?" We are trying to ascertain, for he needs some one." My niece said she would go at once, if her health were strong enough to be trusted. I replied that my age and state of health rendered me a more suitable person to go, and that I would go most gladly. I accordingly wrote to Capt. Brown, and inclosed the letter to Gov. Wise. My intention was to slip away quietly, without having the affair made public. I packed my trunk, and collected a quantity of old linen for lint, and awaited tidings from Virginia. When Gov. Wise answered, he suggested "the imprudence of trying any experiment upon the peace of a society already greatly excited." &c. My husband and I took counsel together, and we both concluded, that as the noble old veteran was fast recovering from his wounds, and as my presence might create a popular

excitement, unfavorable to such chance as the prisoner had for a fair trial, I had better wait until I received a reply from Capt. Brown himself. Fearing to do him more harm than good by following my impulse, I waited for his own sanction. Meanwhile, his wife, said to be a brave-hearted Roman matron, worthy of such a mate, has gone to him; and I have received the following reply; Respectfully yours,

Boston, Nov. 10, 1859.

L. MARIA CHILD.

MRS. L. MARIA CHILD.—*My Dear Friend* (such you prove to be, though a stranger); Your most kind letter has reached me, with the kind offer to come here and take care of me. Allow me to express my gratitude for your great sympathy, and at the same time to propose to you a different course, together with my reasons for wishing it. I should certainly be greatly pleased to become personally acquainted with one so gifted and so kind; but I cannot avoid seeing some objections to it, under present circumstances. First, I am in charge of a most humane gentleman, who, with his family, have rendered me every possible attention I have desired, or that could be of the least advantage; and I am so far recovered from my wounds as to no longer require nursing. Then, again, it would subject you to great personal inconvenience, and heavy expense, without doing me any good. Allow me to name to you another channel, through which you may reach me with your sympathies much more effectually. I have at home a wife and three young daughters, the youngest but little over five years old, the oldest nearly sixteen. I have also two daughters-in-law, whose husbands have both fallen near me here. There is also another widow, Mrs. Thompson, whose husband fell here. All these, my wife included, live at North Elba, Essex County, New York. I have a middle-aged son, who has been, in some degree, a cripple from his childhood, who would have as much as he could well do to earn a living. He was a most dreadful sufferer in Kansas, and lost all he had laid up. He has not enough to clothe himself for the winter, comfortably. I have no living son, or son-in-law, who did not suffer terribly in Kansas.

Now, dear friend, would you not as soon contribute fifty cents now, and a like sum yearly, for the relief of those very poor and deeply afflicted persons? To enable them to supply themselves and their children with bread and very plain clothing, and to enable the children to receive a common English education? Will you also devote your own energies to induce others to join you in giving a like amount, or any other amount, to constitute a little fund for the purpose named?

I cannot see how your coming here can do me the least good: and I am quite certain you can do me immense good where you are. I am quite cheerful under all my afflictive circumstances and prospects, having, as I humbly trust, "the peace of God, which passeth all understanding," to rule in my heart. You may make such use of this as you see fit. God Almighty bless and reward you, a thousand fold!

Yours in sincerity and truth,

JOHN BROWN.

News of the Day.

A dispatch from Baltimore states that there is great alarm and excitement prevailing at Charlestown, Va., respecting the presence of strangers. Mr. Hoyt and Mr. Jewett, the latter the artist for *Frank Leslie's Illustrated Paper*, and who is supposed to be the correspondent of THE TRIBUNE, had been notified that they were not safe while in the place, and they had, consequently, left for Baltimore.—*Tribune.*

WASHINGTON, Saturday, Nov. 12, 1859.

A man calling himself McDonald was arrested here last night by Officer Allen, to whom he made such admissions as to lead to the belief that he was one of Brown's party, and had escaped from the Armory at Harper's Ferry. He said he was originally from Boston. His breast and chest are well peppered with wounds, as from shot. Gov. Wise on being telegraphed, returned an answer to send to Harper's Ferry for persons to identify the prisoner, and to inform the President of the arrest.

H.

WASHINGTON, Nov. 13, 1859.

The President is free in expressing the opinion that no treaty with Mexico is to be expected. Contrary speculations are wholly unauthorized. Mr. McLane returned for observation only. A member of the British Legation at Mexico, reached here yesterday, and describes the condition of things as shocking at the Capital, there being no safety for life or property.

H.

my hands—that to my exertions they owed their vigor of body and serenity of mind. Yet I knew they were at my mercy. I was the fountain head—the source. If the beef was too rare or too crisp, the potatoes half done, or the toast burnt, would they not be uncomfortable, and their business go wrong all day? If their buttons were not sewed on, and their coat brushed, might they not get snubbed in the car, or passed without recognition by lady friends? And would not all these things tend to disturb the equilibrium of those sage and profound craniums? I knew it would, and felt my power, and grew self-reliant.

Calculation and invention are called out not a little, in this same employment of house-keeping. To keep constantly on hand all the divers kinds of eatables, to invent, every day, three meals, each on a different plan, and with different appliances and accompaniments, to work up all the neglected fragments into something new and delicious, develops latent powers of the mind, and brings them into vigorous action. Then comes contriving for economy of time and substance—bake something ironing-day, because the oven is hot; clean the paint washing-day, because there is plenty of warm water; sweep while the potatoes are boiling; do chamber work while the irons are heating.—But O! who that has ever "got up" a dinner can tell, in after moments of tranquility, how she ever contrived to pilot the soup, the potatoes, the onions, the squash, the gravy, the beef, the pudding, all safely through their fiery ordeal, and bring them out triumphantly at precisely the same moment, each in perfection, neither a particle overdone nor underdone, and arrange them in the midst of their accompaniments on a tastefully set table, conceived and executed, nobody knows when, during the intervals? Does the world present another instance in which so many and varied powers of mind and body are called into such vigorous exercise in so short a space of time? Was ever a dinner "got up" without a miracle? Does it not require a special inspiration? And then, when the repast is concluded those fragments must be duly disposed of. Turn them over to the tender mercies of your inventive genius: this dish can be warmed over, such an article can be fried, another thing will be good cold, on some future day. Now with a few magic waves of the dish-cloth all this unsightly heap of greasy plates and platters is changed to harmony and beauty. I stood over the deserted dinner-table one day with a consciousness of power and ability that I had never felt before. I gazed the other morning upon my collection of unwashed vegetables, my huge joint of meat, my rice, sugar, raisins, with an emotion such as an artist feels when he sees a statue in a block of marble. Indeed, why is not house-keeping a fine art? Is it not? It has its petty drudgery, and what art has not? Love of symmetry and beauty is developed in the setting of a table, placing the various dishes in such relation that the whole may produce an agreeable effect: in the arrangement of a room, with such a light and shade, and with chairs, ottomans, sofas, stands, books and paintings in such relation as to give expression and character to the whole. We never appreciate any thing as we do when it is attained through our own hard labor. On the eve of that momentous day when I had accomplished my first ironing, and was folding up my clothes to lay them away. I was deeply impressed with a sense of the beautiful. How fair and pure seemed those snowy articles, as they fluttered before me in the gathering twilight! They had become so beautiful, from passing through the soap-suds of yesterday and the heating and pressing of to day! There were the half-dozen shirts over which I had spent so much thought and strength. The bosoms and collars gleamed on me like little white angels! I tell you, there is a great deal of poetry in a newly-ironed shirt!

But if house-keeping proves an excellent school for the exercise of the mind, much more does it for the discipline of the heart. The little every day annoyances of life more than any great trial, are the test of character. If any woman ever arrives to so great a state of sanctity that she can calmly and philosophically go through a regular baking or cleaning: that, when the bread is burning, and the neighbor's hens are cackling in her own newly-swept front yard, and husband is looking for something he can't find, and Charley is tugging at her skirts for a piece of gingerbread, and the door bell rings, she can maintain anything like equanimity; if under such circumstances she can live up to Christian principles, we cannot but be convinced that her whole nature has become more symmetrically developed than if she had passed her life wholly in library or convent.

House-keeping develops, at once, the strong, practical, reasoning, and the esthetic portion of our nature. The esthetic con-

ceives, the sterner faculties execute. Body and mind work in unison.

When the Creator placed us in this world with no way to supply our wants but by exertion, he did just the very best thing for us. Thus is every faculty kept in healthful exercise, and the mind becomes strong and able to cope with important and profound subjects. It is by and through things temporal that we rise to things spiritual.

HARRY LEE, OR HOPE FOR THE POOR. New-York, Harper & Brothers, 1859.

"This story," says the preface, "was originally written for the inmates of the News-boy's Lodging House at New-York, and read to them by the superintendent. It accomplished the design with which it was written, inciting several of its auditors to seek homes in the country, and it is now given to the public, with the hope that it may awaken a deeper interest in an institution which has already done so much for the homeless boys of New-York."

The story of Harry Lee is that of a young lad, in the city, without home, shelter, or friends, who was first furnished with lodgings at the institution just mentioned, and then provided with a home, in the family of a respectable farmer in Ohio, where he finds employ, is sent to the common school, goes to the Sabbath school, attends church, and becomes pious and intelligent. He marries, removes farther West, and becomes a respectable citizen. The story is calculated to interest families, both parents and children, and is adapted to teach many important lessons, both to the old and to the young. The style is simple, natural, and well suited to instruct as well as to please. Its perusal might benefit the rich as well as the poor. Among its other lessons, it illustrates the importance of virtuous, religious female influence in moulding the characters of boys and young men. Ellen Foster, who finally became the wife of Harry Lee, was previously the means of making a Christian man of him, as he, before, had providentially saved her life. If there were more Ellen Fosters, there would be more Harry Lees. The influence of a good school teacher is also illustrated in Mr. Mason, of Ohio, and of a good superintendent of a boy's lodging house, in Mr. Wilson of New-York. Everybody, in short, is shown how, by piety and kindness, they may do good, wherever they are. The religion of Harry and Ellen is an *every day* religion, finding its exercise, and exhibiting its effects in the common labors of life.

A Warning to our Women.

If, as the ancient proverb said, it is right to receive instruction from an enemy, the women of America may well give heed to this declaration by the notorious Lola Montez, in one of her lectures on the wit, women and scandal of Paris, lately delivered in New York, and reported in a Journal, which of course, our modest readers do not see. If any one knows what will degrade and despoil the female sex; the adventurer referred to must know it; and she declares it to be *the passion for dress*, in which it is well known that our women are emulating the example of dissolute Paris, more eager than any other upon the face of the earth.—

"The great want of Paris was that they had no such institution as home; and nowhere, perhaps, was this want so keenly felt, outside of Paris, as in the houses of our own merchants; too absorbed in business to know they need a home. It was as true of the Faubourg St. Honore as of the Fifth Avenue, and *vice versa*. This led women to divert their attention to their exterior, and there was no such degrader of womanhood as a passion for dress. If this were to continue, and did not undermine female morals in the United States, then the lessons of history must go for naught."—*California Paper*.

GIRLS BE CAUTIOUS.

The following paragraph, like many others, we find floating around without credit. It matters little, though, who the author may be, for it contains some very excellent advice which we commend to all our young lady readers—especially those who contemplate matrimony:

"Girls beware of transient young men—never suffer the address of strangers; recollect one good steady farmer's boy or industrious mechanic is worth more than all the floating trash in the world. The allurements of a dandy jack, with a gold chain about his neck, a walking stick in his paw, and a brainless though fancy skull, can never make up the loss of a kind father's home, a good mother's counsel, and the society of brother's and sisters; their affection lasts, while that of such a man is lost at the wane of the honey moon. Girls beware; take heed lest ye should fall into the 'snare of the fowler.' Too

many have already been taken from a kind father's home and a good mother's counsel, and made the victims of poverty and crime, brought to shame and disgrace, and then thrown upon their own resources, to spend their few remaining days in grief and sorrow, while the brainless skull is making its circuit around the world, bringing to its ignoble will all that may be allured by its deceitful snares, and many a fair one to the shame of his artful villainy."

THE BOY WHO CONQUERED.

Some few years ago, a lad who was left without father or mother, of good natural abilities, went to New York, alone and friendless, to get a situation in a store as errand-boy or otherwise, till he could command a higher position; but this boy had been in bad company, and acquired the habit of calling for his "bitters" occasionally, because he thought it looked manly. He smoked cheap cigars also.

He had a pretty good education, and on looking over the papers, he noticed that a merchant in Pearl street wanted a lad of his age, and he called there, and made his business known.

"Walk into the office, my lad," said the merchant. "I'll attend to you soon."

When he had waited on his customer, he took a seat near the lad, and he espied a cigar in his hat. This was enough. "My boy," said he, "I want a smart, honest, faithful lad; but I see that you smoke cigars, and in my experience of many years, I have ever found cigar-smoking in lads to be connected with various other evil habits, and if I am not mistaken, your breath is not evidence that you are not an exception. You can leave; you will not suit me."

John—for this was his name—held down his head, and left the store; and as he walked along the street, a stranger and friendless, the counsel of his poor mother came forcibly to his mind, who, upon her death-bed, called him to her side, and placing her emaciated hand upon his head, said, "Johnny, my dear boy, I'm going to leave you. You well know what disgrace and misery your father brought on us before his death, and I want you to promise me before I die that you will never taste one drop of the accursed poison that killed your father. Promise me this and be a good boy, Johnny, and I shall die in peace."

The scalding tears trickled down Johnny's cheeks, and he promised ever to remember the dying words of his mother, and never to drink any spirituous liquors; but he soon forgot his promise, and when he received the rebuke from the merchant he remembered what his mother said, and what he had promised her, and he cried aloud, and people gazed at him as he passed along, and boys railed at him. He went to his lodgings, and throwing himself upon the bed, gave vent to his feelings in sobs that were heard all over the house.

But John had moral courage. He had energy and determination, and ere an hour had passed he made up his mind never to taste another drop of liquor, nor smoke another cigar as long as he lived. He went straight back to the merchant. Said he, "Sir, you very properly sent me away this morning for habits that I have been guilty of; but, sir, I have neither father nor mother, and though I have occasionally done what I ought not to do, and have not followed the good advice of my poor mother on her death-bed, nor done as I promised her I would do, yet I have now made a solemn vow never to drink another drop of liquor, nor smoke another cigar; and if you, sir, will only trust me, it is all I ask."

The merchant was struck with the decision and energy of the boy, and at once employed him. At the expiration of five years, this lad was a partner in the business, and is now worth ten thousand dollars. He has faithfully kept his pledge, to which he owes his elevation.

Boys, think of this circumstance, as you enter upon the duties of life, and remember upon what points of character your destiny for good or for evil depends.—*Northern Farmer*.

A POLITE BOY.—The other day, we were riding in a crowded railway carriage. At one of the stations, an old man entered and was looking around for a seat, when a boy, ten or twelve years of age, rose up and said, "Take my seat, sir."

The offer was accepted, and the infirm old man sat down.

"Why did you give me your seat?" he inquired of the boy.

"Because you are old, sir, and I am a boy!" was the reply.

The passengers were very much pleased and gratified. For my part, I wanted to seize hold of the little fellow, and press him to my bosom.

In answer to inquiries, W. Goodell has no spare copies of his letter of Aug. 9th to Gerrit Smith, published in the N. Y. Tribune.

WRITINGS OF WILLIAM GOODELL.

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